L. XIII

OBER 1957

The MINISTER'S QUARTERLY

THE PRESS INDICTS THE PULPIT
—An editorial 1

COMMENT
—from our readers 2

THE MINISTER AND THE PARISH
"Can Two Walk Together . . ?"—Elisabeth D. Dodds 3
Some Occupational Hazards—John Schott 7
My Debt to Novelists—Fred C. Luchs 11
Excursus: Harlem Holiday—Joseph B. Axenroth 13

THE MINISTER AND THEOLOGY
The Nature of the Church—Perry D. LeFevre 14
Autumn Pentecost—Arnold Kenseth 20
Some Simple Theology—James F. Estes 23

THE MINISTER AND THE WORLD CHURCH
Oberlin 1957—Chalmers Coe 24

THE MINISTER AND THE DENOMINATION
The Committee on the Ministry—Robert K. Barrows 27

THE MINISTER AND WORSHIP
Service of Organ Dedication 29
Suggestions for Forefather's Sunday 32

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

sued
the
terest of
he
arish
inistry

CONTRIBUTORS *in this issue* —

Elisabeth D. Dodds is the wife of Robert C. Dodds, minister of the Second Congregational Church in Waterbury, Conn. . . . **John Schott** is minister of the Swarthmore Presbyterian Church in Swarthmore, Penn. . . . **Fred C. Luchs** is minister of the First Congregational Church in Evanston, Ill. . . . **Joseph B. Axenroth** is minister of the Second Congregational Church in Attleboro Falls, Mass. . . . **Perry D. LeFevre** is a member of the Federated Theological Faculty of the University of Chicago . . . **Arnold Kenseth** is poetry editor of THE QUARTERLY and minister in Amherst, Mass. . . . **James F. Estes** is minister at Priest River, Idaho . . . **Chalmers Coe** is associate professor in Homiletics at the Hartford Theological Seminary . . . **Robert K. Barrows** is minister at Mansfield Center, Conn.

The Press Indicts the Pulpit

More than one editorial comment we have encountered of late in the cular press has been less than gentle in its indictment of the American pulpit r its failure to speak forthrightly about the race issue.

"Where," they inquire, "is the voice of Christian conscience in what is lainly a moral issue?" Where is it, indeed?

We hasten to attest that the great majority of our Congregational pulpits, least, are quite removed from those geographical areas where the issue is ttest. For many Congregational preachers the issue is all too theoretical and mperance in speaking of it is whetted by sympathy for those caught in a lemma with which they are not confronted.

Even in the North where some preachers have been bold, the love of any has grown cold; and boldness in the South has been rewarded by much ore drastic reactions.

We do not seek to acquit timidity, nor to provide easy rationalizations; id no doubt the press is justified in wanting to see more dramatic illustrations the Church laying down its life for principle. Newsworthiness, however, is t an adequate criterion of the soundness of Christian social action.

We know some Southern clergy whose conscience on matters of race is ghly cultivated, but the dilemma they are in is this: Is it in the long run more fective to bludgeon unready ears with the moral requisites of the race situa- n, or is it better to provide leadership in terms of quiet Christian nurture id tempering counsel as specific problems related to the issue arise? A man ust take the measure of himself and of his people to find the answer. To be re, he must take counsel from his faith, not his fears, but he must measure isely.

It should goad the conscience of the whole Church, of course, that the ess, the government, and in some cases labor unions and other social forces, pear to have usurped the churches' moral leadership in the race problem.

Even so, the real effectiveness of pulpit and church in this as in all social sues will not be indicated by the lines of print which emerge from their spective actions as they continue to grapple with the issues, but by the depth heartfelt concern on the part of both, and their success in bringing out of at concern redemptive and healing actions.

W. C. H.

Comment

—from our readers

"Preparing to Pray in Public"

I've recently read the QUARTERLY article on "Preparing to Pray in Public" by Elmer S. Freeman. This was a most worthwhile article on the preparation a minister should make before his public prayers in the service of worship. Once or twice Dr. Freeman reported the fact that people are not trained in the matter of response to prayer. With this I would heartily agree.

However, Dr. Freeman emphasizes the necessity for the minister to prepare himself, whereas a minister can do much to prepare his congregation as well.

Together with the Board of Deacons we have hit upon a preparation for prayer which seems to provide for the need, according to the response we have received. It works in this manner: Our second scripture lesson does not follow or preface the thought of the sermon but is selected to have content in and through which people may examine themselves in the light of this Word of God and thereby be led to the portals of prayer. In case some are not moved by their own application of the lesson we follow it with a brief meditation upon the passage often taken from the pages of Daily Devotions or original. This leads quite naturally to the invitation to pray at which point the minister sits down and joins the congregation for a minute or so of silent prayer followed by the pastoral prayer and then the choir response.

I believe that this preparation of the congregation is most worthwhile and perhaps you will want to pass the information on to your readers.

RICHARD J. NIELSEN
Decorah, Iowa

"Covenants"

The covenant of our Church is signed by every applicant for membership, repeated by all the congregation at each reception of members and given in the membership certificate to each member.

We are just over ten years old and have taken in over 1,250 members in that time, having a covenant membership of over 1,000 now. Our people come from 26 differing denominations and about a third join on confession of faith.

Our covenant represents a declaration of intention that we will strive to know and do the will of God. Creeds change in meaning as one studies and grows. Striving makes for an honest and growing faith. I enjoy your QUARTERLY.

M. HUYETT SANGREE
Kenmore, New York

"If I were a Minister"

Customarily I do not do much "letter to the editor" writing, but in the process of some bit of extra reading this summer, I re-read in the June issue of THE MINISTER'S QUARTERLY the article by Lincoln Cain on "If I were a Minister." I mulled that over a good deal and it "tasted" good. I commend you for including it. Whoever Lincoln Cain is, he deserves an extra bit of thanks.

WALTER H. UPTON
Upper Montclair, New Jersey

"If I were a Layman"

I want to congratulate you on your article, "If I were a Layman." It is very thought provoking and I am putting it in my "talk material" file for later consideration and use. We are always delighted to know how the ministers feel toward the laymen.

WALTER A. GRAHAM
Pembroke, Kentucky

pt. Editor:
CHARLES L. COPENHAVER, Glen Ridge Congregational Church, Glen Ridge, N. J.

A word to ministers' wives

AN TWO WALK TOGETHER EXCEPT THEY BE AGREED?"

Amos 3.3

by ELISABETH D. DODDS

NCE, I SAT in a crowded train beside a l whom you will be able to picture en I tell you that she had used an eye- curler, was wearing an ankle brace- and was chewing gum as she read UE CONFESSION magazine. She proved be jolly, though, and we had an ani- ed talk about her job and her boy nds. Then she asked if I had a boy nd. I allowed as how I had, and in was married. When she inquired, hat's his line?" I replied that he was lying to be a minister. She looked at with pity and said, "Oh, you poor no more fun for you, hey?"

've often thought about her remark, ause she sensed some of the limita- s such a marriage places on us, ugh she missed its singular privileges , in a deep sense, its fun.

erhaps we can each return to our bands, more humorously accepting of thorny aspects of our marriage, and e aware of its special joys if tonight face three facts which make this mar- e unlike any others.

. We have to share this man with many others, and he is not around to help us, as other husbands are.

. We may have to sacrifice our own ego needs drastically, for the sake of his vocation.

. He's just plain peculiar.

Douglas Horton likes to remind ng parsons, "It's a terrible thing for a man to fall into the hands of the living God."

Back to our first problem. We see our neighbors' husbands docilely trudging home at 5:18 each night, to catch a soft ball with a son, repair an ailing piece of household equipment, or take everyone out to buy a "Dairy Queen." Your spouse, on the other hand, may puff in at 6:28, have to roar off again for a seven o'clock appointment, and while you try to stuff his over-cooked supper into him, he gets two phone calls.

Other husbands work a neat five-day week, and spend their week-ends cutting the grass, building a terrace, or putting up storm windows. If that gets done around our houses, it's usually by us.

At that lowest period of the week for a minister's family, Sunday afternoon, we're stuck without a car, coping alone with peevish children whose friends' fathers have taken them off to the lake.

We hear labor leaders talk cheerily now about a four-day work week, while our husbands continue to put in a crushing seven-day week, often on work so explosively confidential that no one realizes how hard he does work.

We may be on the verge of disintegrating ourselves, while the man whose shoulder we want to weep on is off beside a hospital bed, or counselling another couple about *their* marital difficulties, Or, worst of all—he's at a meeting.

This is against an overwhelming trend in our culture. You may have seen a tirade by Margaret Mead in a recent N. Y. TIMES, asserting that we are "hamstringing" men, making them "subservient and narrowly domestic." She claims: "women now have men where they want them—as dishwashers, baby sitters, companions and escorts . . . (men) object to careers which would take them away from home for long hours, interfere with their family life, be too engrossing, be the kind of work they could not forget when they got home. Today," Dr. Mead goes on, "men refuse international jobs because the climate of living for their children would not be admirable; they refuse assignments to public service committees where they are sorely needed, because such assignments would spoil their week-ends with their families."

Dr. Mead's case is constantly confirmed all around us. I saw a news story, also in the TIMES, headed "CUT IN CIVIL FLYING LAID TO WIVES." The article quoted an official of the Civil Aeronautics Bureau, who was noting the stunning drop in the number of private flying licenses. Apparently a lot of men fell in love with flying when they were pilots in the war. They took out private licenses when they were discharged. Now they have let those licenses lapse. The official said, "Their wives want the men around the house on week-ends."

I heard a popular song on the radio the other day: "If this were 1492, you wouldn't sail the ocean blue, You wouldn't go off over the sea, For I would keep you home with me."—It was intended as a romantic song.

Political commentators take this trend seriously. You may have heard of the controversial new book, THE COMING CAESARS, in which a French political analyst says:

> "From this growing feminine ascendancy arose many of the great changes in 20th century America; the steady bartering away of precarious freedom for security, the basic conservatism, the idolization of the child, the instinct for the preservation of property, the distrust of originality, the increasing fear of personal risk . . . The profound impact of this on the political evolution of the U. S. can never be overestimated."

Would such domesticated homebodies as we see all around us ever have settled the American West, ventured on the Oregon Trail, invented the electric light, split the atom?

As Margaret Mead concludes: "There are gifted and adventurous men . . . people who never stop thinking about what they are doing, people who work eighteen hours a day, people who have to travel into far places and risk not coming back, people who will give and give of themselves in the public good. We need them."

Our husbands are part of the dwindling adventurous remnant. Would we want to tame them? Having lived with that endlessly-giving, tired, driven man would we really want to make him a mother's little helper? Or do we want our husband to be free to use his time as a trust from God? Free to speak out on social issues even when it makes us tremble? Free to be fully a pastor?

Now for the second point, the sacrifice of our own ego. Kierkegaard has said, "To be a woman is something so strange, so confused, so complicated that only a woman could put up with it."

It's always hard to be a woman. The most brilliant, bitter statement of a woman's dilemma has been made by Simone de Beauvoir in THE SECOND SEX. The title reveals the book's bias. It deals with the problem of the woman who is gifted herself, yet has to be subservient to a man's vocation. Here's an example of how she carries on:

> "Man requires her to be wholly his and yet no burden . . . to establish

him in a fixed place on earth and to leave him free, to assume the monotonous daily round and not to bore him, to be always on hand, and never importunate. He wants to have her all to himself, and not to belong to her."

This dilemma is many times multiplied or a minister's wife, isn't it? This man under much more pressure than the verage, able to give less to us of the nventional rewards of a wife. He has an ld position as a public figure, with reat ego-rewards, as well as great perils. nd what of the woman behind *him?*

I know there are ministers' wives who anage to be dominant personalities. erhaps they even have their own careers, nd give their talents full swing. But they e rare, and to me incredible exceptions. or most of us, simply to minister to the inister, and cope with our homes is all e can do. If we are flamboyantly talent- l, we face pitfalls in the parish, for the urch is likely to make us its unpaid ogram director, or we may try to ful- l our executive and creative urges rough telling our husband how to write s sermons, or where to call.

For me, these thoughts offer some mfort.—Just because this man *is* so sy, he needs, more than most men do, hat woman is uniquely able to give. shley Montague has written a diverting ok called, "THE NATURAL SUPERIOR- Y OF WOMEN" where he says,

"One of the principal functions of a wife has been . . . offering him (her husband) the psychological relief from tension in the only place in which he could find it—the home . . . One of the age-old functions of woman has been to provide a sympathetic ear into which man could pour his trouble; and woman has always stood by, with the touch of her gentle hands, the calmness, strength and encouragement of her words, to bring balm . . . to the weary, puzzled, frustrated (male)."

Sloan Wilson, author of "THE MAN IN THE GRAY FLANNEL SUIT," adds to this:

"A friend of mine . . . was serving as president of a small college . . . What with planning new programs of study, supervising the construction of several new buildings, raising funds, and coping with the usual stream of complaints from faculty, students and alumni . . . Without a capable wife to screen his speaking and social engagements, keep track of his personal finances, run his house and take care of his children, he would have been lost. If his wife, who had great executive ability, had suddenly decided to have a career of her own, he would have succumbed from sheer confusion and bewilderment."

THE BUSIER the man, the more he needs you. I was interested to read recently an interview with the wife of Governor Ribicoff. She said,

"No sooner had the governor been elected, than we were deluged by requests from clubs, and other organizations, asking the use of the mansion for teas and fund raising kick-offs. . . . It was really overwhelming. You have no idea . . . I finally decided . . . No . . . we wouldn't do it. . . . There were cries of political suicide. . . . But I think most people understand that the governor should be able to come home and relax, not to a public meeting-place."

I would be ready to guess that behind most effective public figures there is a woman like that.

I know that the wife of a great college chapel dean fortified her man magnificently for forty years, by understanding that he, a small man with a prodigious appetite, had an unusual need to come home frequently for hearty snacks with her. I know a blunt bishop's wife who may have startled her diocese many times, but keeps her husband perfectly content

because she knows how to keep him chuckling, and thereby gives him relief from being a stately public personage.

Here, at the risk of shocking some of you, I must insert a point I believe profoundly; that a minister's wife has unusual sexual responsibilities. This man who is hero to so many *has* to be a human being with you. Only you can give him the chance to let down completely, can accept him without his having to explain himself. That's why I feel we must be extraordinarily tender and sensitive. I commend to you all Maxine Davis' book, THE SEXUAL RESPONSIBILITY OF WOMEN. You'll be surprised by her strong words about a man's need for love after he is middle-aged. So this observation isn't directed only at the young wives here.

This man needs you, too, because his conscience may lead him to dare to be unpopular. It's a great comfort for a minister's wife to read that idol of the seminaries, P. T. Forsyth. That superb, prophetic preacher, far ahead of his time, was preaching, back at the turn of the century, a kind of theology that speaks directly to our time. Your husbands probably all revere Forsyth, and you will understand your man better if you make the reading of Forsyth one of your own loving disciplines as a wife.

At one point, Forsyth told an audience of young Congregational preachers,

> "The meaning of Christ's death rouses our shame, self-contempt and repentence. And we resent . . . being made to feel ashamed of ourselves . . . A great many people are afraid to come too near to anything that does that for them. That is a frequent reason for not going to church." . . .

And again (imagine a man preaching this in 1910),

> "People welcome sermons of a more or less psychological kind, which go into the analysis of the soul or of society. They will listen gladly to sermons on character-building, for instance; and in the result they will get to think of nothing but their own character . . . When a preacher begins preaching a real, objective, New Testament gospel he has raised against him what is now a most fatal accusation . . . he is accused of being a theologian."*

Your husband needs you to support him when, riskily, he preaches what Forsyth describes as "The deep Christianity . . . that which not only searches us but breaks us."

Such a loving, giving, trusting relationship can survive the strains of too much busy-ness, of woman's restlessness, of possible unpopularity, and even the gossip a minister has to take if he counsels that pretty soprano in the choir.

So we come to our final point. This minister is a peculiar man, because the hand of God is on him. Any man of great gifts is difficult. Recently the wife of that stupendous conductor, Leonard Bernstein, said, "He has been hard to live with —but what man worth living with isn't?" And every now and then he just makes you want to cry, "Oh thank you for loving me."

What makes a minister hardest of all to live with is that there is a part of him which even you, who know him best, can't fully share. That is his relationship with God, as ambassador. He has a strange responsibility to deal with men at the points which affect their eternal destinies.

On Sundays, at the high moment of morning worship, you look up at that man for whom just an hour ago you may have been cooking a soft-boiled egg, or replacing a broken shoe-lace. There he is, dear and familiar, but lifted to another dimension by the responsibility he carries. Then all we can do for him is to repeat, as an intercessory prayer for him, those words of Paul, "Unto me, who am less than the least of all the saints, is this grace given . . . to make all men see what is the fellowship of the mystery."

*Quoted from "THE WORK OF CHRIST" by P. T. Forsyth.

There are dangers every step of the way.

OME OCCUPATIONAL HAZARDS OF THE MINISTRY

by JOHN SCHOTT

T IS SO EASY for people to hurl barbed nuendoes at us ministers. Gratuitously, e have been called everything from ookish weaklings and thwarted thespians badly disguised Communists. But, all these Menckian thrusts never equalled ie classic words of Robert G. Ingersoll ho referred to a ministerial candidate as young man of a religious turn of mind id consumptive habit of body, not quite ck enough to die, nor healthy enough be wicked."

Although such uncharitable remarks e greatly discounted today, it is true at there are a number of sins peculiar ministers against which we must always e on our guard. For one thing, there is e danger that we will become *pompous id pretentious,* strutting around like tty Protestant popes. How ironical it that all too many of us followers of im, who had no place where to lay his ead, suffer from an insatiable lust for ower, prominence and position. With ntemptuous disdain we scoff at people ho differ with us. Or, what is much orse, we boldly accuse anyone in our ngregation who disagrees with us, of ing guilty of disloyalty or spiritual eason. Unfortunately, we take ourselves o seriously and think more highly of irselves than we ought.

This pretentiousness also reveals itself l too often in an unbecoming susceptiility to flattery and a compromising tronage. Having been fed on a steady et of praise for so many years, we beme addicts and are miserable if our ople do not fawn constantly over us. nwittingly, we love to be seen of men id seek by devious methods to assure irselves of the applause and adulation our people. Some of us are even good tors at this game, skillfully parading ourselves as overworked saints or as prophets whose spiritual insights are cruelly rejected of men. We would, of course, be shocked if any of our colleagues reminded us that we were suffering from a Messianic Complex and that our haloes were slightly tarnished and tinny. This love of the limelight and this inexplicable delight in being smothered by the sympathetic attention of our people are insidious evils. A good motto for those of us who suffer from these diseases is that we cultivate a little humility and learn to say along with St. Paul, "I, yet not I."

There is also the danger that we will become *pharisaical* and *pious,* oozing an offensive odor of sanctity. Rufus Jones, in speaking about the average Pharisee, says, "There was no spontaneity in his religion, no free initiative, no enthusiastic passion, no joyous abandon, gratuitous and uncalculated acts." In the ministry, it is so easy to lose the human touch. Dealing every day as we do with eternal verities, we detest having our thoughts soiled by a too intimate contact with the rabble. Arrayed in our shining garments of self-righteousness, we look down pitiously and contemptuously upon the sea of sinners which surround us and secretly rejoice that we are not as they are. We are, of course, still interested in the human struggle and from our Olympian heights we gladly pontificate, passing moral judgment upon everything in sight. Obviously, we are suffering from a hardening of our spiritual arteries.

Some of us in the ministry become very *pedantic* and *professional,* a personification of peripatetic omniscience or a rare specimen of cold fish. Wide is the gate to this sad state of affairs. Some reach it because they possess a "fatal facility of

speech" or because they have been hypnotized by the sound of their voice, or because they think they will be heard for their much speaking. Others sink to this low estate because they have a distorted conception of how brilliant they are. This is especially true of recent graduates of our theological seminaries. Having lived for three years in the rarified intellectual atmosphere where they have recklessly been tossing such words around as ecumenicity, eschatology and existentialism, they attempt to electrify their congregations with their extraordinary intellects. Such neophytes should perhaps be reminded of the shrewd parishioner who gave a very apt description of his minister when he said, "He can give the answers to more questions that nobody is asking than any minister we ever had." It is quite an achievement to talk with the tongues of men and angels, but the danger so often is that such studied pyrotechnic displays stem from the damning sin of pride.

Then, there is the danger, especially beguiling to Bishops or other church dignitaries, of being *prosaic* and *platitudinous,* always playing one's tunes with the tremula stop yanked out as far as it will go. This sin is more common than one realizes for no less a man than Reinhold Niebuhr has said, "The average parson is characterized by suavity and circumspection rather than by any robust fortitude."

In the 11th Chapter of Hebrews, a glorious company of heroes is arrayed before us. It is interesting to note that the author practically identified faith and courage, almost claiming that the one is derived from the other. Tertullian, we are told, was drawn to Christianity not only because of the infectious joyousness of the early Christians, but because of their resolute determination to make the supreme sacrifice if necessary for their faith.

Dr. L. P. Jacks, in speaking about contemporary preaching, said, "The gravamen of the charge against the church is not so much that there are certain definite abuses in its corporate life, as that there is a general atmosphere of acquiescence in all that is worldly and conventional. No one knows exactly what ideal of life the church stands for, unless it is that of a kindly and good-natured toleration of things as they are, with a mild desire that they may grow better in time, so far as that is compatible with the maintenance of existing vested interests."

All of us have certainly been guilty of that sin, some of us even to a greater degree than others. Perhaps we might be astonished to discover, if we were to make a rapid survey of our sermons over the last five years, that much of our preaching has degenerated to a milquetoast variety, a harping on the banal, a public expression of the accepted pleasantries of daily life. A few of us might even be shocked to realize that we have become a little too suave, mouthing soothing and syrupy sermons Sunday by Sunday from our pulpits with the result that our religion has suddenly become stuffy, stodgy and stale.

This stuffiness is clearly seen in the parochial and petty preacher, who insists in a most crochety manner on trifles and refuses to accept any new ideas. Such men make a virtue out of ignorance and contemptuously say "can any good thing come out of Nazareth?" They have mastered a jargon as well as a few trite ideas and are determined not to read any book which would prove upsetting to their pet prejudices. No wonder a distinguished British clergyman, after visiting the United States, said, "I notice that every American minister has a telephone and an automobile. I notice that comparatively few have a worthwhile library." Such a sweeping generalization is unwarranted, and yet how true it is that the average minister gladly spends a couple thousand dollars on a car, but begrudges a few hundred dollars for new books.

Unfortunately, a few clergymen be-

come *pathetically psychopathic,* reacting adversely to the tensions and strains of life. In their youth, as students for the ministry, they have been pampered and coddled, and consequently have developed an insatiable appetite for attention and recognition. When things go wrong they therefore seek some broad shoulder on which to weep or whine, claiming that they are sorely misunderstood or unappreciated. They also feel sorry for themselves and wistfully look back to the happy days at Newton Corners or Timbuktu where the going was much easier or where the people were much more eager to cooperate in helping them promote the Lord's work. They suffer, naturally, from arrested adolescence; they have not grown up and come to understand that they have to play the game even though they cannot have their own way. Little good does it do them to act like spoiled babies and cry out against the injustices of life.

Sir Francis Galton, a famous anthropologist of the 19th Century, once wrote: "Evangelical divines are very apt to pass their days in a gentle complaining and fatigued spirit." One wonders if this is not a common weakness in the ministry today. Those clergymen, who have become spiritual exhibitionists, or who suffer from an overweening humility, an annoying sensitivity, a martyr's complex or some other obnoxious idiosyncrasy, need to be reminded of the ordination questions directed to every man seeking to become a Buddhist priest. Three times the candidate is asked the same question: "Art thou a human being?" Such a question should give pause to any minister who parades as a tin god on wheels or as a 20th Century pseudo-St. Francis of Assisi.

Another peculiar temptation of the ministry is that it tends to make a man become *pugnaciously prophetic.* Dressing himself up in shining armor and picturing himself as a budding Savonarola or a Martin Luther, he so often is falsely lured on by the heroic so that he delights in spectacularly and fearlessly defying the Powers-That-Be. Frequently, this wistful yearning to be a knight-errant, makes him very belligerent and contentious so that he talks all too freely of things about which he knows so little. There is, of course, something frightfully pathetic about a bold crusader who talks through his hat and at times proves very abusive, sarcastic and derogatory. Fortunate is he if early in his ministry he realizes that his people are not so much troubled by his new and brilliant ideas, as they are by his bad manners.

DURING THE BITTER religious conflict of the 17th Century in England, a Bishop, speaking about a leader of the non-conformist branch, claimed that he argued *"more like a gentleman than a divine,* without any mixture of rancor or any sharp reflections, and sometimes with a great degree of kindness." What a scathing denunciation those words are of ministers who pose as proclaimers of the Gospel of Love, but are exceedingly vitriolic in speech. Instead of trying to tyrannize over one's people and delighting in exposing their faults, failures and shortcomings, a minister certainly can often be much more effective by sweet persuasiveness and a willingness to confess his own limitations and sins.

Dr. Charles Jefferson was the venerated Pastor of the famous Broadway Tabernacle for so many years. Never did he speak wiser words than when he said to a group of ministers:

> "People are tired on Sundays. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man, who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an

offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing."

The ministry is a high and holy calling, but at every step of the way there are a host of pitfalls and dangers against which a clergyman must always be on his guard. At times, he is tempted to be *pompous* and *pretentious, pharisaical* and *pious, pedantic* and *professional, prosaic* and *platitudinous, parochial* and *petty, pathetically psychopathic* and *pugnaciously prophetic.* None of us is without sin. From these and all other secret sins, Good Lord, deliver us.

LET US REMEMBER

Francis Thompson, God's gift of poetry to the hard-bestead preachers of our day —Francis Thompson in a couplet offers a prayer which day by day a good man in the ministry would do well to make his own. Thompson prays

"that my tone be
Fresh with dewy pain alway."

Let me live near to my own deepest self, to that self of mine which touches so far as man may touch the very life of God. Let me remember my own failings and necessities and my tendency to despair. Let my soul sink down into these most baptismal waters, until, having touched reality, which is for us the Breast of God, I rise again dripping with happiness and power.

JOHN A. HUTTON

Insights into human nature from fiction.

MY DEBT TO NOVELISTS

by FRED C. LUCHS

PREPARING FOR SUMMER vacation reading last July, I packed Niebuhr, Tillich, Barth and Brunner. But when I returned home, lo, Niebuhr had been skimmed, but the other volumes had not been tampered with.

I got lost in the boyhood library of my home town and there fell among the flesh pots of great fiction. What did I lose by walking with Arnold Bennet, Thomas Mann, John Galsworthy, John Steinbeck, Thomas Wolfe and a host of kindred writers, thus passing by the privilege of gleaning thirteen sermon outlines from the great modern theological masters?

I lost the whole world of thirteen sermons, but I gained an insight into my soul and the souls of my fellowman. By living with these creative folk, I learned to know more intimately the people who borrowed me in the daily toil. But most of all I became better acquainted with me.

From the great novelists I learned as much about man the sinner as I would have learned had I studied the great theologians. But, as I read fiction, I saw the sinner in the flesh. He was not an abstract sinner. He was flesh and blood. He punished a rival. He absconded with another man's wife. He killed a competitor on Main Street. He beat a child to death in the woods. The author did not scream in my ears that Man is a sinner. I could see the black, gory sin. But the sinner was never the man down the street. The sinner was I. By the powers of empathy, the writers took me inside the sinner and said, "Look, this is you." And I came away knowing how it feels to be mocked and jeered. And I said, "There, but for the grace of fiction, go I." I loved that sinner, for he was Fred Luchs.

These novelists went beyond sympathy in the treatment of character, i.e., they had more than feeling "for" their characters; they wrote with empathy, i.e., they had feeling "with" their characters. They got inside their characters so that we saw them as individuals, and not as heroes, or villains, or dupes. Thus they painted them as individuals and not in aggregates. These writers did not stamp their characters with a word or pigeonhole them in some neat compartment of their minds. They did not label them from the outside as "radical" or "criminal" or "foreigner." Every person in the plot was a unique act of creation, made up of many facets.

Most of us cannot truly like or understand people who seem to be quite dissimilar from us; they awaken old tribal instincts, and inspire us to fear or anger or contempt. But the creative author calls every man his brother. He realizes that he himself is potentially a hero and a villain and a dupe; and he reasons, "I am a human being, and therefore nothing human is alien to me."

By empathy these novelists maneuvered themselves inside sinners. They helped me get inside them too. In those inner recesses I saw the deep motivations, the haughty rebellions, the underlying hostilities, the hidden hungers which made the sinner a sinner. As I lingered thoughtfully within him, I saw myself. I saw my naked soul, and it was not pleasant to

behold. Such catharsis I do not experience while reading theology. Theologians give me sermon outlines, but they do not always give me life.

But I owe a further debt to the novelists. They proved to me how empty life becomes without a redeeming grace. How could writers of the past century turn out so many best sellers, yet miss so frequently the Light of the Ages? Look again at these novels. Not many strong heroes and heroines walk through these pages. Futility lingered throughout the many plots. Few characters in these books found meaning in their lives. Disillusionment had a merry reign. Like Galsworthy in the Forsyte series, depicting the degeneration and decline of a bourgeois family, these writers could dissect a man and bring him to ruin, but were inept in showing him struggling up the straight and narrow. James Farrell took us with him when he painted Studs Lonigan on the way to hell, but later when he wrote the Danny O'Neill series about a lad who lifted himself above the Chicago slums, he wrote so poorly that we left the party before it reached the Pearly Gates. When these writers deal with sin they glow; when they deal with redeeming grace, they are using a tool they cannot handle.

I appreciated reading great fiction with its dramatic portrayal of sin, and the ability of the writers to point out my sin. But this reading left me a sinner. To complete my summer reading, I had to reread the Gospel story.

* * * * * *

ON READING POETRY

There are poetry-using ministers and there is Poetry, using ministers. The hyphen makes a tremendous change in the point of view. The poetry shelf will have a different significance to the man who uses poetry than to the man who is used by poetry.

A few good collections of verse, well indexed, and a habit of filing poems where they can be found, will enliven sermons, but usually with light verse. People listen to sermons extemporaneously, but good poetry needs to be read more than once to find its deeper significance. It is not the simple verse a minister uses as an epilogue to his sermon that is most important, but the poem a minister reads for his own sake. Granted that there is a ratio of value. Edgar Guest or Grace Crowell may comfort millions with an old thought, and a new thought only touch a few; but it is the new thought that strengthens the minister's spirit.

Robert P. Tristram Coffin says, "The best stuff of poetry is the same good stuff of the Kingdom of God." Familiar poetic moods become walking companions of philosophy, long after the dusty tomes of college days are buried in the subconscious. A great poet says that we are not torch bearers but made of the fire, a fire of divinity, that transmutes us.

MANFRED A. CARTER

EXCURSUS: HARLEM HOLIDAY

HERE CHILDREN—here we have the highest hill
On all Manhattan Island. See the green
Glass drunk, the crumpled copy of cold news,
With shirt blood red and face flushed, forced in sleep
Against the concrete rest, the initials
Of thin brown whores who shuffle up a mark.

Climb the tall tower to where the view improves.
Go a hundred feet closer to dead clouds
Scratching wet bosoms on the spiked buildings;
Hear the rich bass planes from Idlewild pass
Before turning to snub the speechless seas;
And see how looking down the park comes clean,

How Harlem squats where stray kittens roll up
On the galvanized lids of empty air
And dreams by day, and is greatly intent,
That no closed doors and no drawn shades forget
How each gray day slides slowly into night:
Black as skin, blind as tar, moonless, starless.

JOSEPH B. AXENROTH

Dept. Editor: LAWRENCE L. DURGIN, Central Congregational Church, Providence 6, R.I.

The following article originally published in the BULLETIN OF THE THEOLOGICAL SEMINARY OF THE EVANGELICAL AND REFORMED CHURCH, *Lancaster, Pennsylvania, represents an effort to interpret for our partners in union some aspects of classic Congregationalism.*

THE NATURE OF THE CHURCH

by PERRY D. LEFEVRE

As we move into the life of the United Church, members of both Congregational and Evangelical and Reformed churches will want to reacquaint themselves with their own heritages and to familiarize themselves with the background, the history, the present life and thought of each of the two communions, so that the union may be made richer by the mutual awareness of diversity and stronger by the mutual awareness of a common heritage and mode of life. In full recognition that new experience and changing historical circumstance affect men's understanding of the meaning of the church and their ways of communicating and interpreting such understanding, both of our groups can profit by looking at their past in the light of their future together. We need to ask what is living and what is dead in our earlier experience and understanding of the nature of the church. We need to consider what is essential and what non-essential. What can we learn from each other which will make our union more secure, more truly an instrument of Christ's Gospel for our world in this day?

Congregationalism's understanding of the church has always begun and ended with Christ. Classic Congregational ecclesiology is Christocentric through and through. Christ is the source of the church and of the church's present life. Christ is the root of all authority in the church and the criterion of every aspect of the church's life. The biblical basis for such understanding is clear. Not only does Christ speak to us through the Bible, but he makes clear what his will is for the church through the Bible. The Bible prescribes directly or indirectly the patterns of the church's life, whether in spirit, in polity, in faith, or in works.

At the very center of the early Congregationalists' understanding of the biblical message about the church was the *covenant idea.* It was the organizing concept of all their thinking. According to their understanding of the Bible, God had made a covenant with Adam after the Fall, promising salvation to man if he fulfilled the divine law. This agreement was known as the Covenant of Works. Since man was unable to fulfill the divine law, God made a further agreement with Abraham, the Covenant of Grace. This covenant was fulfilled in its completeness in Christ. It represented God's promise to redeem and save man, if man on his part has faith. Yet God did not abolish the Covenant of Works, for a Covenant by its nature is an agreement which can-

not be repudiated. The New England theologians postulated that God had made a further agreement within the Trinity. Christ promised to fulfill the Covenant of Works on behalf of the man of faith and His righteousness was to be imputed to all believers. This was known as the Covenant of Redemption.

Such covenantal thinking was the basis for the early Congregationalist understanding of the nature of the church. The church was made possible by the Covenant of Grace; it was an act of faith. Such a thesis was the foundation of the important Congregational notion of a "gathered church." The church was understood to be made up of the regenerate, the saints, the elect, those who have accepted the offer of grace, by faith.

The Covenant of Grace which makes the church possible also gives it its form. The church is to be formed through a church covenant. The law of Christ prescribes the forming of covenanted communities; the church covenant in this sense being derived from the Covenant of Grace. One of the marks of being under the Covenant of Grace is the striving for a holy life and the positive effort to relate the Gospel to the world; Christians are to do this through a covenanted community. Thus there is no church until regenerate men covenant together to form one, but their covenanting is not an independent autonomous action; they must be regenerate and regeneration is the act of God made possible only through the prior covenant of Grace. A covenanting of unregenerate men in no sense makes a church. God is thus a kind of third party to every church covenant.

The implication of such a view, held to be derived from the Scriptures, is that the particular congregation is a church and is fully a church. Collectively, the particular local congregations make up the visible militant church, but the universal visible church is visible only because it is visible in the local congregations. Christ is related to his church through the covenants. The covenanted community is directly under His authority and directly responsible to Him. A denomination, a national body, a synod is therefore not a church, and its authority, whatever it may be can never usurp that of Christ, the locus of whose authority is the particular congregation. The local church is fully the church; it is the only visible church; it is as some have said, the church catholic in a particular place.

A further implication of such a church theory is that the church is a voluntary association. This means, not that men become members of the church merely by wishing to do so. It rather has the negative import that no one is a member of the church simply by being born into it. It is not voluntary in the first sense, since the regenerate are chosen by God through Christ; it is voluntary in the second sense because only the regenerate are to enter a covenant relationship and they do this by their own free act.

Just as classic Congregationalism's understanding of the nature of the church stems from its covenantal theology so does its view of the structure and form of the church. Congregational polity, including such questions as the kind and place of authority, the place of the ministry, the relationships between the churches, was held to be exactly prescribed in the Bible. So much was this so, "that it is not left in the power of men, officers, Churches, or any state in the world to add, or diminish, or alter any thing in the least measure therein." (Camb. Platform Ch 1)

Supreme authority in each church was attributed to Christ. All other authority was delegated from and subordinate to his authority. Thus the power of members over each other mutually was derived through the church covenant which could only be understood by reference to the Covenant of Grace. The well-being of a church demands officers and a ministry but neither of these is necessary to the being of the church, since a church

comes into existence with the covenanting together and prior to there being either a minister or teachers or ruling elders. The power which ministers, teachers, or elders have is a delegated power, delegated through the covenanted community. Such a view of authority and order within the church must be related to the classic conception of the proper relation of the churches to each other. It is clear that if each local church is fully the church in and of itself, and that if no larger visible body is the church, and further if every particular Church is charged with and directly responsible to Christ's supreme authority, then no larger body can have authority over the local church. Nor can any local church or group of churches exert authority over the local church in any coercive way.

Notwithstanding such a view, American Congregationalism has held that all churches ought to "preserve Church communion with one another, because they are all united to Christ, not only as a mystical but as a political head; whence is derived a communion suitable thereunto." (Camb. Platform Ch XV) The Cambridge Platform specifies the nature of "suitable communion." It shall include mutual aid, consultation, and care. It shall provide the possibility of members of one church being able to worship in another Congregational church. It shall make possible admonition, where a church, its members, or officers are involved in any public offence or are slow to deal with such an offence within their own life. Obviously the crucial problem in the fellowship of the churches one with another comes at the point of admonition. In classic Congregationalism synods or councils were not only authorized but required by the ordinance of Christ. Like officers and ministers they were necessary to the well-being, though not the being of the church.

In classic Congregationalism synods were authorized by Christ and constituted by the local churches; they had no power in their own right; their power was delegated from the churches; they had no juridical authority over the local churches, i.e. they could not coerce or exert legal power over a local church. Their authority was spiritual or ministerial. In the last resort they could only cut an offending church off from communion with the other churches. The responsibility of the local church in relation to a council or synod was also clearly defined. A particular church was to receive directions and determinations so far as consonant to the word of God "with reverence and submission," but in its own freedom and responsibility to Christ each church finally had to determine how far a given admonition was consonant to the Word of God.

It has already been suggested that since a church comes into existence with the covenanting of members one with another, ministers are not technically necessary to the being of the church. This was made clear too by the fact that it was election and call to church office rather than lifetime ordination which constitutes the ministry, from man's side. Ordination was simply recognition of election. In refusing to define the church in terms of ministry of word and sacrament another factor was operative in Congregational thinking. It was clear that these were hardly sufficient guarantees of the existence of Christ's church, since the Word may be preached and the sacraments administered to unregenerate men. Faith and holy living are essential marks of the church, for these and these alone are expressions of being under the Covenant of Grace, and they issue in the covenanted community. From such a view of the ministry it has followed for some latter day Congregationalists that it is the prerogative of each congregation, should the occasion demand it, to charge a layman from its midst with the ministry of Word and sacrament. They have not held that such was the prerogative of every layman; the prerogative is the congregation's.

What was essential to church membership in classic Congregationalism was faith, understood as acceptance of the Covenant of Grace. This meant, as has been stated, that only the regenerate could enter the church covenant. For admission into an established covenanted community an individual had to submit his religious experience for examination; he further had to show evidence that his outward life was consistent with his claimed experience of regeneration, that his was a life of holy striving. This was the primary test of church membership. To be sure, it had doctrinal implications, but in theory at least, both the personal confession of faith and any doctrinal formulation of it were to be judged charitably. As the Cambridge Platform puts it: "The weakest measure of faith is to be accepted in those that desire to be admitted into the church: because weak Christians if sincere have the substance of that faith, repentance and holiness which is required in church members: and such have most need of the ordinances, for their confirmation and growth in grace. . . ."

Churches did have creeds, but these were to be taken as confessions of common faith, not as tests. Such a view implicit in Congregationalism from the beginning, has been formed by three convictions. The first is that the Bible alone is the standard and rule of faith. Creeds are man-made, and therefore they can hardly have the authority of Scripture. Each congregation is responsible to Christ for understanding its own faith, and therefore no creed made by a more inclusive body can be required. As Richard Mather put it, "They may have a platform by way of profession of their faith but not a binding rule of faith and practice . . . If so, then they ensnare men attending more to the form of doctrine delivered from the authority of the church . . . than to the examining thereof according to the Scriptures." The second conviction in Congregationalism has been that creeds did not guarantee orthodoxy nor prevent heterodoxy. The third conviction has been that more important than assent to doctrine was faith as acceptance of the Covenant of Grace and the experience of regeneration which that implied. Intellectual acceptance of doctrines could neither produce nor guarantee this.

The major constituents of historic Congregationalism's view of the church are now before us: its Christocentricism, its covenantal theory with its motion of the gathered church, the voluntary principle, its view of the ministry, relations between the churches, church membership, and creeds. What is the contemporary Congregationalist to say of his heritage? What is living and what is dead? What is of abiding value in the classic theory; what must be reinterpreted? What discarded? Perhaps the most evident challenge to classic Congregationalism's theory of the church comes as a result of both biblical study and the ecumenical movement. The Congregational fathers held that not only was the nature of the church prescribed in general terms in the Bible but that the necessary rules for church organization and government are explicitly stated in the Bible. This position has had to be abandoned along with biblical literalism and biblical legalism. Not only is it clear that Christ gave no explicit directives concerning the institutional forms of the church, but the early history of the church indicates that there are elements within every polity that are traceable to apostolic Christianity. The ecumenical movement has made the modern Christian intensely aware of this fact. Not only is this true, but Congregationalists aware of the history of their own churches know that within Congregationalism there has been adaptation and development, adaptations and developments which can hardly be defended on the ground of biblical prescription.

Notwithstanding the need to discard the older biblical ground for church theory, certainly there is an abiding truth in the Puritan attempt to base its doctrine

of the church in the biblical witness. The Bible is still normative within Congregationalism, as in most of the rest of Protestantism. The way in which it is normative must be restated. Is it normative in the sense that biblical theology (i.e. the particular theological formulations and interpretations found in the Bible) provide the direct criteria for doctrinal theology today? I think rather that the Bible is normative in the sense that it records the event which those who responded in faith experienced as gospel. Not the words, not the attempts to interpret the experienced events, but the communal experience itself (the events taken by faith to be gospel) provide the norm. That to which words and doctrine bear witness is normative, both as the norm by which we test our own experience and as the norm which tests the adequacy of any interpretation of experience. The implications of such a view for a doctrine of the church need to be stated.

The Christocentrism of Congregational church theory was maintained through its biblical ground and particularly through focus on covenantal thinking. Certainly Congregationalists need to continue to interpret the nature of the Church Christologically, yet the emphasis upon covenant thinking may need reinterpretation. Covenant thinking itself may need reinterpretation. Covenant thinking like all other doctrinal thinking is grounded in communal experience. It is an attempt to interpret, formulate, and communicate the experience or its meaning. In itself the particular interpretation or formulation is not normative, though the experienced events which it seeks to interpret may be. Categories of interpretation are given or used or understood according to the thought forms of the day. Thus the doctrine of the church is an effort to interpret and communicate the meaning of a peculiar and complex kind of communal experience. A particular doctrine of the church formulated in covenant modes of thought may vary in interpretative and communicative power from time to time and place to place. The prevalence of covenant thinking in the Old Testament, the relative absence of it in the New (however much hidden influences of covenant thought may be present), its almost complete absence (except for Irenaeus) till the time of Calvin, and its resurgence in all areas of 17th century thought call attention to the fact that ecclesiology need not inevitably be tied to particular thought forms.

What the theologian deals with in such cases are metaphors or analogies, or when more systematically and rigorously developed, models. What metaphor or model is to be used for the interpretation of given event or communal experience depends on many factors. Covenant thinking is metaphorical thinking. We need to examine the difficulties and the advantage of this metaphor against those of others. Used in one way covenant thinking may be too legalistic to interpret adequately the Christian understanding of the relationship between God and man or between man and man. Reinterpreted as a relationship implying encounter, dialogue, man's experience of the "presence" of God or of other men in such a fashion as to emphasize mutuality, the presence of one to another, the involvement of the life of one in the life of another, the notion of covenant may be rich and suggestive. It may preserve insights which might be lost in an organic analogy, e.q. the body of Christ, emphasizing the integrity and self-identity of the individual church member, of man in relation to God. An organic model on the other hand, may make it possible to express the experience of identification with Christ, of being in Christ and of Christ being in the believer. It may clarify the experience of mutual inter-subjectivity or of the relation of the individual to the community as a whole. Nor should our understanding of the church necessarily be focused on wholly traditional or bibli-

cal models. For the most adequate interpretation and communication these may need to be supplemented by notions taken from contemporary life. Whatever is true of the adequacy of the covenant mode of thinking about the experience which gave rise to the church and which is repeated in so far as the church remains the church (has historical continuity and its own self identity), it did serve to emphasize two further factors of importance. It was a continual reminder of the continuity of the church with Israel and of the historical nature of God's relationship to man. It held before its users the experience of justification by faith as the ground of the church and the possibility of man's positive relationship to God.

There are values as well as difficulties in the other distinctive elements of classic Congregational church theory for the modern Christian. A full contemporary statement of the nature of the church would need to take account of these. The principles of the gathered church, arising out of covenant thinking, is valid and yet it presents difficulties in its historic form. On the one hand it points to the foundation of the church in faith, a faith which is a gift and not our own creation, and to the distinctive quality of life which issues from and in a faithful community. The emphasis upon a particular kind of experience of regeneration raises questions, however, even of a theological nature. As applied it seems to imply that regeneration however conceived takes place outside the church and that once having taken place the individual is qualified to covenant with fellow Christians and become a participating member of the Church. On the contrary, one might well maintain that saving grace comes only as one participates in the life of the church (koinonia), not simply as one hears the proclamation of the word or takes part in the worship services of the church.

The traditional notion that the church cannot be defined in terms of its technical ministry continues to be valid. That it could be defined apart from the mutual ministry of church members, apart from the priesthood of all believers is manifestly impossible. The voluntary principle of Congregationalism also holds good. No one is a member of the Church of Christ because of residence or citizenship. Yet a positive relationship to the church is possible before the "age of decision," as children and others participate in the educational life of the church. So too with the Congregational teaching on fellowship among the churches. Historic Congregationalism made the proper assertion: such fellowship is obligatory on Christians. Clearly too, authority with regard to fellowship is spiritual or ministerial. Only the externals of fellowship can be legislated or adjudicated. In such matters the questions are not always simply theological; historical and sociological factors are obviously involved. Just as is the case, however, in the matter of polity, the question of the form of fellowship between churches, like that of the form of the fellowship within the local church, is not a matter of simple expediency. Indirectly the issue is theological since it is essential that the nature of the church should not be denied by the form of fellowship, internal or external; rather it should be facilitated in its expression through the forms of fellowship.

Traditional Congregational arguments against creeds as tests are substantial. At the same time the classic view needs reassertion that this does not mean that there are no standards so far as faith is concerned. It means rather that no man-made formulation or interpretation of the faith should be held to be indispensable, so that disagreement with such a formulation would preclude participation in the life of the church.

Any restatement of a doctrine of the church must not only come to terms with the historic tradition, it must come to terms with and be communicated in a form comprehensible to contemporary

AUTUMN PENTECOST

THE POURING love is God's
And everywhere is pentecost.
Trees once green are swirls,
Streets are in leaf-drift lost.
Children's voices toss the flames,
The bright balls of laughter,
Into delighted air.
Their quick small steps ring loud
Under the sky's great hill.

A man must turn now. Fall
Is brimming over him
More than the human fires.
Winds are racing inward,
Oak and maples bending;
Earth's grass presses him breath
And bone. The time is full
Of endlessness trying
To burn a man down
To a clear flash, a shining.

ARNOLD KENSETH

man and his thought world. At the same time the final criterion for any such statement is the biblical message itself. The only way in which we can know whether the church as we understand it is the same church that the apostles knew is to criticize whatever reinterpretations of new interpretations we make in the light of the biblical witness.

The basic assertion is then that a valid understanding of the Church must take account of the events to which the apostles witness and not simply to the interpretations by which they attempt to communicate the meaning of these events, though they may not be finally separable. This proposition means that the particular metaphors or interpretations of the church used by Paul for example—the family, the temple, the body—or the covenant thinking of Hebrews, or the notion of a fellowship of the spirit in the Johannine literature, need not in themselves be finally determinative, though they may have a certain privileged character, for a contemporary doctrine of the church. What is essential is the communal experience which these writers were attempting to communicate and interpret by means of such symbols, and to which their writings are a witness. For a doctrine of the church the primitive church is itself normative in this sense. This does not mean that the modern church must pattern itself in every detail after the primitive church, but it does mean that what was essential to the primitive church as church must also be essential to any church. Thus, though the Corinthian Christian community contained moral failure, though one church had a bishop at its head and another did not, though one knew Paul's letters and another did not, no one of these distinctions was what made such communities Christian churches. Whatever, was essential to the *being* of the church in the beginning, what finally distinguished it from all other secular and religious organizations or communities, must also be present in the empirical churches of our day in so far as they are in fact the Church.

A study of the church of New Testament times leads to the conclusion that the *ecclesia* of the New Testament is not to be understood primarily as a new institution in human society but rather as a new quality of life. It is koinonia, a fellowship in which there is mutual participation at a depth level. It is a communion rather than a community. It is personal and inter-personal where the personal and inter-personal are understood as distinguishable from the legal, the external, and the objective. Such an interpretation of the church means that the primitive Christian Church was essentially different in kind from any secular organization; it was not a corporation; it did not as such enact legislation, exercise administration or discipline in the usual sense. This assertion does not mean that the primitive church lacked order and organization; it means that it was charismatically organized and ordered rather than legally organized and ordered. It does not mean that the *ecclesia* is some invisible ideal; it is visible in the concrete inter-relationships of the persons who constitute it. It is not spiritual in the sense that it is intangible and invisible. Its qualities are visible and specific (see how these Christians love one another).

The implication for a doctrine of the church of this view of the primitive church is decisive. What distinguishes the primitive church is the quality of its life, and it is this quality of life which is normative for the life of the church at any time and which must give shape and content to the contemporary doctrine of the church. Not form, legal pattern, outward organization, but the quality of life represented by the *koinonia* is what is essential to the church. The meaning of this quality of life in the experience of the church can be spelled out in various ways. The following three propositions represent a summary statement of what is essential:

I. The church in the normative New Testament sense exists where there is faith in Christ through the Holy Spirit.

II. The church in the normative New Testament sense exists where there is fellowship in Christ through the Holy Spirit.

III. The church in the normative New Testament sense exists where there is freedom in Christ through the Holy Spirit.

I. *Faith in Christ through the Holy Spirit*

There is no church apart from faith in Christ and no faith in Christ wholly apart from the church. Faith is the gift of Christ himself through the Holy Spirit. Faith in Christ points not only to the particular revelatory events embracing the life, death, and resurrection of Jesus, but it points backward historically to the Old Testament interpreted in the light of the Christ event and forward historically and eschatalogically to the life of the church as it issued from the Christ event.

The church is the people of God in the New Covenant, but the New Covenant is related to the Old, or to put it another way the new Israel is to be understood in relation to the old Israel. Faith in Christ is to be understood in relation to the expectation of Christ; it is fulfillment in relation to expectation. The Christian community is not only a community of present experience, but it is a community of memory and hope. To be a member of this community is to share in the memory and the hope and in the present experience of the Christ in this community.

The Christ is the existential answer to man's existential questions. Each man confronts in his own way the depths of life, its mysteries and its problems. To be in the church means to participate in the shared experience of the Christian community which illuminates these depths. Faith is the commitment and trust in the Christ as the answer to these existential questions. It is not trust in the abstract sense, if such there could be; rather it is trust growing out of experience, out of confrontation by the Word, whether as incarnate in the humanity of Jesus or in the life of the koinonia.

There is no church apart from man's response in faith to the Christ, and man's response in faith to the Christ constitutes the church. Faith is initiated and sustained through the power of the Holy Spirit, and the new life which is made possible by the Holy Spirit creating faith in Christ may be designated either as life in Christ or life in the Holy Spirit. The fellowship created may be designated either as the fellowship of Jesus Christ or as the fellowship of the Holy Spirit.

II. *Fellowship in Christ through the Holy Spirit*

Faith in Christ through the Holy Spirit produces fellowship or koinonia. Fellowship with Christ issues in fellowship with men; it creates a new sphere of life, life in the Spirit. Life in the Spirit is life in communion, faith active in love (agape). A new kind of reality is created, or a new way of relating the members of the community one to another and to those outside the community, comes into being. This quality of life may be variously described, and it is of the essence of the church. (Father Thornton has described it throughout his book, *The Common Life in the Body of Christ,* and particularly in his first chapter entitled "Elements of the Common Life"). One way of putting it is to say that it is life shared at its deepest level. From their common sharing of the Gospel, of their relationship to Christ, the members of the community share each other's hopes and fears, joys and sorrows. They share their material goods; they share a common service. They veritably live in and through each other. Theirs is a togetherness of mutual participation and mutual service which transcends any simple human togetherness; it becomes a divine-human reality, for it is the presence of the holy spirit.

III. *Freedom in Christ through the Holy Spirit*

Where faith in Christ through the Holy Spirit creates such fellowship there is freedom. Within such fellowship each member is most free to be himself, to become his best self. There is no coercive authority, no juridical or legal compulsion. Freedom exists in a personal nexus, and this is the personal nexus *par excellence.* Within the new life in the Spirit men accept each other irrespective of outward barriers of birth, status, circumstance, for all are equal before Christ and in Christ.

The ordering of the fellowship is charismatic. What constitutes authority is a spiritual gift. Spiritual gifts may be recognized by the fellowship, but a ministry is not assigned or produced by simple human agreement. Obedience is required, but the kind of obedience required is not that which can be legislated or coerced. It must be a free obedience. What is required and what orders the community is love, and love cannot be legislated. As Sohm says, love is the bond of peace and order in the congregation. With reference to the community itself such love becomes the spirit of humble service. Such is the human constituent of the spiritual ordering of the community.

SOME SIMPLE THEOLOGY

Every so often the question is asked, "How do we know that God is love?" There are many answers to this question. And yet to the man who has stood with his back to God, to the man who has wandered alone down through the lost trails of sinful valley looking with Godless eyes seeing only the burned out images of what might have been, there is only one real answer.

When God in His infinite wisdom reaches down to save a man from himself then we may be sure that of all the words spoken of God none are so true as the words *God is love.*

Who is among us that can fathom what this means. God is love. God is love. We can say it a hundred-thousand times and never touch the glittering surface of what it really means. Then one day we slip and the firm path, made firm by this very love of God, becomes a ledge from which we precariously hang ready to fall into the pit below. Then God, in His strange and wonderful way, reaches down to us and the strength that lies hidden in the words *God is love* lifts us again to the height where once we trod.

And then we know. Not by our mind or our ability to reason, but we know by our hearts. By every little feeling that cannot be told. By the hidden man of the heart we know, *God is love.*

—James F. Estes

THE MINISTER AND THE **WORLD CHURCH**

Editor: WILLIAM L. BRADLEY, Hartford Seminary Foundation, Hartford, Conn.

The North American Study Conference of the Faith and Order Commission of the World Council of Churches was a conference of far-reaching proportions in the ecumenical movement. Rev. Chalmers Coe, a delegate from our fellowship, here reports on that Conference.

OBERLIN 1957

by CHALMERS COE

A DELEGATE TO the Faith and Order study conference of the World Council must leave Oberlin with a variety of impressions, many of which require time for reflection before they can be classified as settled conclusions. This was a North American conference; and that very fact may account for much of its freshness—and also for the necessity of time in which to assess its significance.

To begin with, there were the Canadians. Christians in the United States do not, I fancy, appreciate the vigor of non-Roman Christianity in Canada. At a conservative guess, sixty per cent of the comments made from the floor during plenary sessions were made by Canadians, notably by delegates of the independent Presbyterian Church. And, while many of the contributions of the latter group were somewhat ephemeral, others were substantial and valuable, and the Canadians as a whole were both vocal and theologically keen. Incidentally, the representatives of the United Church of Canada were exceedingly interested in the formation of the United Church of Christ in America, and it is hoped that closer relations can obtain in the future between the two communions.

Again, American "activism" was healthily evident. Healthily, because it seems to have been undergoing a process of deepening. One of the three divisions in which the study sections were organized dealt with "The Nature of the Unity We Seek in View of Cultural Pressures," and its report caused the most animated debate in the regular conference business. Dean Muelder of Boston University, in one of the major evening addresses, had lifted the curtain on this issue, which until recently in ecumenical discussion has been inadequately and condescendingly referred to by the phrase "non-theological factors." He did not, he indicated, wish to exclude theological interest and reflection from the sociological facts of life in any consideration of Christian unity. Nevertheless, the facts were there; questionnaires had indicated an extraordinary and possibly unsuspected doctrinal consensus among American Protestants of various traditions; and yet there seemed to be little institutional drive toward corporate union. He concluded that denominational and bureaucratic self-interest were very much to the fore, that denominations tended to measure themselves by each other instead of by the Gospel, and that hesitancy about ecumenism in the local congregation often derives from fear of institutional centralization. "Something more than the natural tendencies of group life are essential to a growing ecumenicity." At this point the sociological and the theological met. Dean Muelder was given something close to an ovation.

It was the report of division three, however, that was the occasion for the most extended and penetrating discussion. The authors of the report were not naive enough to suggest that cultural pressures inevitably made for unity or are "of God." They *were* suggesting that "the cultural situation determines some of the conditions in which the churches must work out their own destinies . . ." It provides "the social milieu in which the churches now exist" and to which they must direct their mission. Their concern was, they said, theological as well as sociological. But, again, facts are facts. Professor Sittler of Chicago, however, was not quite satisfied. He appreciated the report, but more was needed. And the "more" was nothing less than a theological analysis of the "structure of damnation" in which our lives are set; you could not simply make a sociological assessment of the illness and then drag in the theologian by the hair and tell him to prescribe a remedy. Most of the delegates appeared to agree that a theology of culture was imperative, and that is reason enough for suggesting that the fabled American activism is deepening constantly and is an indispensable factor in ecumenical affairs.

Division two directed itself to the theme: "The Nature of the Unity We Seek in Terms of Organizational Structures." I think it is safe to say that its report was less interesting than that of division three. Its sections had included fewer theologians; and its report was more conventional. After referring to Christian unity as consisting of unity in Christ, in mission, in visible structure, and in worship, it went on to a consideration of certain implications for church life. Visible unity is mandatory, of course; otherwise we are guilty of gnosticizing the Gospel. But visible unity must involve a reckoning with a proper balance of authority and freedom, together with a recognition of the values inherent in congregational, presbyterial, and episcopal forms. The conference in general seemed to be suspicious of "monolithic" structures as applied to the Church; someone, to the amusement of his colleagues, even coined the adjective "mastodonic." I suspect that one of the most useful enterprises of division two was its grappling with the problem of the ecclesiological significance of councils of churches and its recommendation that the National Council and the World Council make a study of the matter. Certainly when the recommendation was adopted unanimously the enthusiasm of the Canadians was unbounded; several of them appropriately expressed their sense of amazement that, in the United States, councils of churches had actually organized congregations on their own initiative.

"The Nature of the Unity We Seek in Terms of Faithfulness to the Eternal Gospel" was the area of study for division one. Its findings tended to bear out the contentions of Dean Muelder. Theological agreement on fundamental issues is more considerable than many people think, even taking into account the different ways in which creeds and confessions have been and are being used from church to church, and allowing also for the persistence of traditional divergences deriving from various historical "stances" toward the Gospel. Disagreements there were, notably in the understanding of Baptism. But the statement that "Christ stands at the center of His people's faith" was more than a ritual incantation phrased in unexceptionable ecumenese; it represented the real conviction of the delegates and a basic agreement without which the further search for unity would inevitably fail. And in the section devoted to the Lord's Supper there was a remarkable consensus even in many matters of detail, though not perhaps in all. It is rather disconcerting to find a Southern Baptist observer advocating what amounts to a doctrine of the real presence, albeit in terms which avoid the old "real presence" controversy, and a Lutheran delegate issuing warnings that, after all, it is the Word which gives meaning and pow-

er to the sacrament! All were at one in stressing the re-emergence of a truly biblical theology as a vital element in the contemporary quest for unity. All were equally at one, on the other hand, in believing that "the unity we seek is not to be found in enforced conformity to a detailed, complete, unchangeable system of doctrine," the adjectives of the description being every bit as important as the nouns.

I have emphasized these three reports precisely because the conference was a study conference. It did not convene expressly for the purpose of conveying a "Message" to the churches, although a message was adopted with the Orthodox abstaining just as they were expected to do. It did not convene in order to find a scheme of union. It was a study conference and that alone. It provided its quota of unforeseen excitement, as when Bishop Lilje blundered by saying that "we", meaning the whole body, rejected the concept of the apostolic succession of bishops, thus provoking a spirited and outraged dissent from Bishop Athenagoras next day. And it provided some amusing headlines, such as: "Five Abstain As Clerics OK Message." But its real significance lies in the issues its members tried to clarify and which, with the aid of study guides, will be further pursued in local communities. Its success, humanly speaking, is attributable to men like Paul S. Minear, who was in charge of the program; Samuel Cavert, American chairman of the World Council; Angus Dun, the presiding officer of the conference itself; and their colleagues and associates. And many of us would say that, whatever the concrete results may be, the conference was well worth having. For the delegates discovered inwardly, what more than a few must have known only propositionally, that Christ's people are one in Him and that unity of a spiritual kind is hardly complete, or fulfilled, without unity in outward form.

TOWARD REUNION

One of the most frequent complaints against the church refers to the unhappy divisions of Christendom; but to what do we owe the movement for unity but to the church itself? Division came because the church had become secularized and corrupted and had to be reformed. In the effort to establish truth, men became enamored of meticulous doctrinal expositions of the faith, and the process of fission went madly on. But it is the church, not its critics, which is leading the return to unity and fellowship, and leading it with right motive, not as an economic consolidation, but as a unity of evangelical purpose, with true understanding of the mind of Christ. Nothing in our present age is so indicative of the recuperative power of the church as the strength of this movement toward reunion.

CHARLES FISKE

THE MINISTER AND THE DENOMINATION

Department Editor: RICHARD P. CARTER, 211 High Street, Suffield, Connecticut

The conference committee on the ministry is the key agency among our churches in the matter of recruitment, ministerial standards and standing, ordination procedures, and like concerns. Some committees function with a full awareness of their responsibility, others in a perfunctory manner. The following account of a recent meeting of a committee on the ministry reveals a sense of awareness. The editor would appreciate knowing what similar committees around the country are doing. Mr. Barrows is pastor of the Congregational Church at Mansfield Center, Conn., and secretary of the committee for which he reports.

THE CONFERENCE COMMITTEE ON THE MINISTRY

by ROBERT K. BARROWS

EVEN THE ALLURING grandeur of the countryside on a warm June day could not deter these twenty-five men from their appointed task as they met for two days at Senexet Lodge. They were the members of the Committee on the Ministry of the Connecticut Conference. Their task as outlined by James F. English, conference superintendent, was to discuss matters of concern to the ministry, their own and those of the state and nation.

In setting the keynote Roy L. Minich spoke to the theme "We have this ministry." He declared that the concerns of the minister should be on man, God, worship, life, death, and destiny. Speaking of the service of worship, he said it should have a distinct "lift" for people, emphasizing more the faith than the fears of men, more of the radiance of life than depression and despair. The service should give our people a sense of the Presence of God, for the church is more than an auditorium. As our ministry is to make people aware of the reality of God, so, too, should we make them aware of a purpose in creation. Frustration exists because of a lack of purpose and meaning in life. Too many people want to worship without finding a real God in worship.

A lively discussion followed this presentation. Mention was made of the potential power of ministers, by their own awareness of God, to bring others into His Presence, of the responsibility of the pulpit-centered church to speak God's word clearly, of the effective use of symbols in worship. Several expressed regret at the loss of the kneeling bench. A layman present spoke strongly to this point.

In the evening Fred S. Buschmeyer spoke more specifically of the "Ministry in our Fellowship," and Rockwell Harmon Potter shared experiences from his vast wealth of information on "Our Heritage from Horace Bushnell and Washington Gladden."

The next day was given to discussing standards and procedures within the ministry. Dr. English introduced the subject of those seeking ordination without intent to engage in the pastoral ministry, and some of the principles involved. Some of these are the teaching ministry, various missionary services which do not involve conducting divine worship, institutional chaplaincies, radio and television work,

and so-called ministries of music. Dr. Potter suggested that if the task to which one is commissioned makes ordination desirable it is the equivalent to a call to a church. He pointed out that in any case some church must ask for ordination, since the Association does not request it but rather acts as the ordaining agency. It was noted that among these vocations are men seeking ordination who appear to have little faith in the church as an organization.

"We are all on probation in the sight of God," declared Tertius van Dyke in introducing his topic, "Maintaining Standards and Procedures." He spoke of the work involved in compiling the manual "The Congregational Christian Ministry" and urged men to send suggestions for improving it to the Department of the Ministry. Dr. Potter felt the need for lay preachers who are licensed without time limit, but who will never go on to ordination. Dr. English wondered how many young men presented for ordination are required to read a statement of experience and faith, and submit to careful examination. Too many of such papers seem marked by unclear and inconclusive thinking. However, it was suggested that examination of candidates for installation was mainly to become acquainted with a minister and his theology.

The next practical concern was with recruitment. Irvin G. Thursby opened the discussion by pointing out that summer conferences and Pilgrim Fellowship offered the best opportunities for presenting the Call. The "exposure" method of taking young people on odysseys to prominent religious centers was mentioned as a way of making them feel the challenge. Several observed that young people have decided misconceptions of what is involved in the ministry—in terms of cost, preparation, abilities, requirements, and salary. Heated discussion followed the question of the importance of speaking ability.

J. Garland Waggoner spoke of another strategic area for recruitment—the college campus. He deplored, however, certain conditions which made recruitment difficult: beginning salaries of ministers as compared with those in many other vocations; unimportance attached to courses on religion; a common mood among students indicating major interest in security, comfort, and material well-being.

By way of action the Committee on the Ministry approved distribution of a reading list which should prove helpful especially to men who have not had full seminary training or who come from other denominations.

It voted to continue the annual December meeting of all men "in care" with the state. New men in the divinity schools in the state are to be invited to a meeting at the Conference Congregational House.

It was recommended that minimum salaries for ministers within the state be $4,000, the church to assume full annuity dues and parsonage in addition.

It was requested that candidates for ordination read their papers before an Association committee before presenting it to an ordaining council, and that this should be done before a call is sent out for a council.

The two day meeting dissolved with a common feeling of enriched fellowship and of enlightenment on many of our mutual concerns.

THE MINISTER AND WORSHIP

Dept. Editor: ARTHUR P. COLBOURN, Pawtucket Congregational Church, Pawtucket, R.I.

SERVICE OF ORGAN DEDICATION

The following Call to Worship Invocation, and Litany of Dedication were used on June 16, 1957, at the dedication of a new Aeolian-Skinner Organ in Westmoreland Congregational Church, Washington, D. C., where the Reverend Philip Gordon Scott is minister.

CALL TO WORSHIP

Minister: Beloved, forasmuch as God hath put into our hearts to build this organ as an instrument of praise, and to serve in reverent worship of Him in this holy place, it is right that we should now dedicate it to Him and set it apart to the sacred use for which it is designed.
O bless our God, ye people, and make the voice of His praise to be heard, which holdeth our soul in life, and suffereth not our feet to be moved.

People: I will praise the Lord with my whole heart.

Minister: Stand every morning to thank and praise the Lord.

All: I will praise the name of God with a song, and will magnify Him with thanksgiving.

INVOCATION

"Eternal God, who by the music Thy Spirit hath inspired, dost set the souls of men in tune for Thyself, we praise Thee for all that music wakes within our hearts. Hallow, we pray Thee, every ministry of Thy sanctuary, in song, and silence, that, waiting Thy word, we may find ourselves at peace in Thee, and in ourselves, one with our brothers, and being refreshed in Thy presence, be strong to serve our world in his name who is our Lord. Amen."

LITANY OF DEDICATION

Leader: Forasmuch as this congregation has set its hand to the building of this organ as an act of faith, and as a testimony for the worthy worship and praise of God, and for the ministry to our spirits of all beauty and harmony that speak in the renewing message of music, we now present the organ, installed and complete, and ask you to accept it and proceed to appoint it to its holy use and purpose.

Moderator: God the Father having moved us to the preparation of this instrument, and having brought us to this glad day, we now proceed to set it apart to its proper and sacred uses, to the praise and honor of His name. In gratitude

(*Continued on next page*)

to those who gave it, and whose gifts of mind and heart, and of their means, have directed and sustained this work, in honor of the high purposes this instrument will serve, and in remembrance of those whose names are named in our gifts and hallowed by this holy use, and in devotion to his way who is our Leader and our Lord, we accept this organ of the Westmoreland Congregational Church. With all humility and readiness of heart, we receive it to be the instrument of all the ministries in which music fulfills our worship and speaks our praise. In the name of the congregation, I ask the Board of Deacons, through its Music Committee, to direct its use, and I ask the Minister now to lead us in setting it apart for its continuing purpose.

Minister: O magnify the Lord with me, and let us exalt His name together.

People: Singing and making melody to the Lord with all your heart, in psalms and hymns and spiritual songs, always and for everything giving thanks in the name of our Lord Jesus Christ to God our Father.

Minister: O Heavenly Father, who hast filled the world with beauty, open, we beseech Thee, our eyes to behold Thy gracious hand in all Thy works, that rejoicing in Thy whole creation, we may learn to serve Thee with gladness, and praise Thy name with a song.

People: May the God of hope fill you with all joy and peace in believing. Serve the Lord with gladness; come before His presence with singing.

Minister: Eternal God, we thank Thee for the masters of melody, for all who by Thy gift through music have given witness to a higher world, and brought to our remembrance what Thou hast hidden in our hearts. We thank Thee, our Father, for all the treasures of devotion that live in the literature of great music, and in our humble hymns, and for this instrument that shall make music speak and Thy truth sing.

People: Great is the Lord, and greatly to be praised. Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.

Minister: O God of grace, grant that this instrument for Thy praise, which now we dedicate, may minister to the strengthening of our faith in the service of Thy sanctuary. Hallow its use to be another language that those who hunger for what no words can tell may find the inspiration of Thy Spirit deep within, where awkward speech has not the grace to enter, here where Thy Spirit speaks in song.

People: **I will hear what God the Lord will speak for He will speak peace unto His people. The Lord will give strength unto His people; the Lord will bless His people with peace.**

Minister: Grant, O Lord, to this ministry in which this instrument shall serve, the graces of renewal and refreshment of our spirits for the duties to be done. Appoint it to the service of summons that shall be a trumpet call to all the warfare and the conflict of our Christian discipleship, contending against all powers that contest Thy will, within our hearts and in our world.

People: **Honor and majesty are before Him; strength and beauty are in His sanctuary. The Lord is my strength and song, and is become my salvation.**

Minister: Grant, O Lord, that the ears which have heard the voice of Thy song may be closed to the voices of clamor and dispute, that the tongues which have sung the sanctus may speak the truth, that the eyes of those who have seen Thy great love may also behold Thy blessed hope. Let Thy glory fill this place, subduing our souls, until we shall confess that this is none other but the house of God, and this is the gate of heaven. Hear now the unspoken pledges of our hearts, as we offer ourselves to be searched of Thy Spirit in the music that shall ever minister Thy mercy, and Thy peace.

WORSHIP AT THE CENTER

I wonder if the prevailing conception on which our services of worship are constructed is not religiously unsound. Is the worship service the true place to discuss theological questions? Should not the act of worship be deliberately freed from the distractions of doubt concerning God and given a setting and an atmosphere of certitude and finality? I grow increasingly to believe that it should be so. We Protestants, I fear, unlike our Catholic brethren, and the Christian Scientists, and the Quakers, go to church more to hear the preacher than to meet God. If there is truth in this observation I imagine it will call for some radical reconstruction both of our liturgy and our preaching. There is a place for the freest kind of discussion and instruction in theology. But there ought also to be some public gathering where those who believe in God can come and worship him in a service where his existence is taken for granted, where his holy will and his providential guidance are assumed as the supreme reality. Such a gathering the service of worship ought to be.

CHARLES CLAYTON MORRISON

WORSHIP SUGGESTIONS FOR FOREFATHER'S SUNDAY

CALLS TO WORSHIP

"Hearken to me, ye that follow after righteousness,
ye that seek the Lord:
look unto the rock whence ye are hewn,
and to the hole of the pit whence ye are digged." (Is. 51:1)

"Let us now praise famous men, and our fathers that begat us.
The Lord hath wrought great glory by them
through his great power from the beginning.
Leaders of the people by their counsels,
and by their knowledge of learning meet for the people,
wise and eloquent in their instructions." (Ecclesiasticus 44:1-2, 4)

"(*And let us call to remembrance those who*) . . . died in faith
not having received the promises,
but having seen them afar off,
and were persuaded of them, and embraced them,
and confessed that they were strangers and pilgrims on the earth."
(Hebrews 11:13)

"(*As we come into this House of Prayer, continuing our earthly pilgrimage, let us*) . . humble ourselves before our God,
to seek of him a right way for us,
and for our little ones,
and for our substance." (Ezra 8:21)

RESPONSIVE READING—Psalm 107, or a portion thereof
(*William Bradford used the 107th Psalm to describe the spiritual odyssey of the Pilgrims: their wanderings in Europe, the dangers of crossing "the vast and furious ocean," and their grattitude for deliverance "out of their distresses."*)

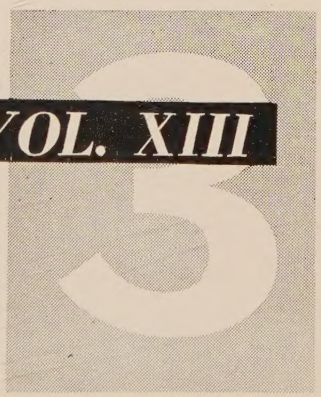
LESSON FROM THE OLD TESTAMENT (Ezra 8:21-23, 31-32a)
(*The day before the Pilgrims left Leyden, Holland—July 21, 1620—they observed "a day of solemn humiliation;" and their pastor, the Reverend John Robinson, read from the eighth chapter of Ezra and took as his text Ezra 8:21.*)

LESSON FROM THE NEW TESTAMENT (Hebrews 11:13-16)
(*Bradford, mindful of this passage, wrote his classic description of the company's departure from Leyden*)—"So they left that good and pleasant city which had been their resting place near twelve years; but they knew they were pilgrims, and looked not much on those things, but lifted their eyes to the heavens, their dearest country, and quieted their spirits."

It was due to Bradford's reference to this passage of Scripture, and the association of his company with it, that the Mayflower passengers came eventually to be called the Pilgrim Fathers.)

HYMNS (Pilgrim Hymnal)
347—"O God, Beneath Thy Guiding Hand"
177—"O God, Our Help in Ages Past"
220—"Faith of Our Fathers, Living Still"
356—"God of Our Fathers, Whose Almighty Hand"

Editor
WILLIAM COOLIDGE HART
Associate Editors
WILLIAM L. BRADLEY
RICHARD P. CARTER
ARTHUR P. COLBOURN
CHARLES L. COPENHAVER
LAWRENCE L. DURGIN
ARNOLD M. KENSETH
Corresponding Editors
B. KENNETH ANTHONY
BEN BRADFORD
DAVID G. COLWELL
ROBERT C. YOH
Assistant to the Editor
SYLVIA W. FORD



THE MINISTER'S QUARTERLY

Published quarterly in the interest of the Parish Ministry by
THE DEPARTMENT OF THE MINISTRY OF THE CONGREGATIONAL CHRISTIAN CHURCHES

Communications relating to subscriptions should be addressed to the office of The General Council, Room 915, 287 Fourth Avenue, New York 10, N. Y. Unsolicited manuscripts and letters should be addressed to the Editor, 27 East St., Pittsfield, Massachusetts.

Single copy 25 cents. Annual Subscription One Dollar.

Re-entered as second class matter December 9, 1955 at the Post Office at Pittsfield, Mass., under act of March 3, 1879

Printed by THE SUN PRINTING CORPORATION, Pittsfield, Massachusetts

Charles Holbrook Library
Pacific School of Religion
1798 Scenic Avenue
Berkeley 9, Cal.